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Validity of Problems of Intercultural Communication in the Modern Conditions

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ANNOTATION

The relevance of the problems of intercultural communication in modern conditions was considered in this article. This problem is new, relevant and, of course, promising for the direction of scientific research. Today, the activities of specialists in this field are mainly developing within the framework of the activities of international organizations in the field of culture, research on the current problems of globalization, work related to the study of foreign cultural policy, and other directions.

KEYWORDS: intercultural, problems, topical, communication, countries, people, culture.

The urgency of all issues related to culture has now gained an unprecedented intensity. Increasing interest in learning the culture of different peoples, bringing cultural studies to the first place, which caused the history, philosophy and philology sciences to live a miserable life until recently; Allocation by the Higher Attestation Commission of Uzbekistan to a scientific specialty; organization of specialized scientific councils for the defense of candidacy and doctoral dissertations in cultural studies; the flow of publications on the topic of dialogues, and especially on the clash of cultures; creation of societies and associations uniting researchers of cultural problems; unlimited conferences, symposia, congresses on cultural issues; inclusion of cultural studies and anthropology in the curriculum for training specialists in all areas of humanities and even in secondary school programs; finally, S. Huntington's already mentioned famous prediction about the Third World War, the war of cultures and civilizations - all this testifies to the real flowering, the explosion of interest in the problems of culture.

Unfortunately, behind this boom lies not only the noble and creative motives of interest in other cultures, the desire to enrich one's own culture with the experience and uniqueness of others, but also completely different, sad and disturbing reasons. In recent years, global social, political and economic changes have led to an unprecedented migration of peoples, their migration, migration, collision, mixing, which, of course, causes a clash of cultures.

At the same time, scientific and technical progress, the efforts of the intelligent and peaceful part of humanity open up new opportunities, types and forms of communication, the main condition for their effectiveness is

mutual understanding, communication of cultures, tolerance and respect for the culture of communication partners.

All this together has led to a special attention - disturbing and encouraging - to the issues of cross-cultural communication. However, these questions are eternal, they have worried mankind since time immemorial. Let's remember a proverb as a proof of this. Proverbs are rightfully considered folk wisdom, that is, folk cultural experience preserved in language and passed from generation to generation.

Unlike many others, he teaches a lively, frequently used Russian proverb that has not lost its relevance: "Do not go to a foreign monastery with your own rules." Its English equivalent expresses the same idea in other words: When in Rome, do as Romans do [Rimda bo'lganizingizda, rimliklar qilgandek qiling]. So, in each of these languages, folk wisdom tries to warn against what is now commonly called a clash of cultures.

This expression, unfortunately, is currently relevant, i.e. "fashionable" for the above-mentioned sad reasons: in the context of social, political and economic conflicts, many refugees, immigrants, repatriates suffer from conflicts with "foreign regulations" even in a prosperous economic situation.

In order to understand the meaning of the term "clash of cultures", it is necessary to study the meaning of the word "foreign". Its inner shape is completely transparent: from other countries. Local culture unites people, not from other countries, and at the same time separates them from other, foreign cultures. In other words, the mother culture is both a shield protecting the national identity of the people and an empty fence that blocks it from other peoples and cultures. Thus, the whole world is divided into its own people, who are united by their language and culture, and foreigners who do not know their language and culture. It must be recognized that, due to various socio-historical reasons, the English language has become the main means of international communication, and therefore it is used by millions of people whose mother tongue is not their mother tongue. Political, economic and other privileges to the English-speaking world, it seems that he deprived this world of protection: he made his culture open, displayed to all humanity. The British national love of enclosure - "my home, my castle" - is reflected in the article, which seems to be a kind of paradox and irony of fate. However, their culture, that is, their "cultural home", was opened to the whole world - to everyone - through the English language.

In modern conditions, the problems of intercultural communication are becoming urgent and this causes various conflicts and misunderstandings. For example, the famous tourist and anthropologist Saul Shulman describes a typical culture clash among Australian immigrants: "A Greek or Italian family arrives - a father, a mother and a ten-year-old son. The father decided to earn money in a rich country and then returned home. Five or six years will pass, the money will be collected, and you can return to your homeland. "Which homeland?" the son wonders. "I'm Australian." His language, culture, homeland is not there, it's already here. And the drama begins, ends, sometimes family breakdown. The eternal problem of "ghillar" is exacerbated here by the alienation of cultures of different generations. It is not surprising that immigrants often call Australia the "golden cage", or another example is the cultural clash between Italian and English workers on the set of an English film in Italy by the English writer, artist, director, Russian-born public figure Piotr Ustinov depicts the conflict between the demands of one's own culture and one's union in a foreign world. The problem was that the English workers' union ordered them to stop work for tea, according to the cultural tradition of England. "Here in Italy, at predetermined hours, work stopped for tea, although the heat was almost forty degrees, and there were always soft drinks. The Italian workers looked at us with admiration. They were all equally naked to the waist and displayed their political beliefs on their heads in the form of folded caps from the Communist newspaper *Unita*.

At first, the English workers in our film crew demanded that I force the Italians to rest and drink tea. However, nothing could force the Italians to do so. The British started looking for moral weapons to influence them. I reminded them that we were in Italy and that it was impossible to force Italians to drink tea in their own country. The British have become hardened as people who feel they are being unfairly rejected. In the end, a delegation from them came to me: they were ready to refuse to drink tea, if all the information showed that they drank it. Of course, deviations from the regime are not understood in cold London offices. Atherosclerosis has already begun in the veins of freedom: the indifferent dictation of privileges has been replaced by the meticulous dictation of rules. Obedience is the only way of salvation for those with good intentions.

Also, the "Gift" conflict often destroys business and personal relationships. In Uzbekistan (not only in us, but also in the territory of the former Union) it is customary to give gifts, flowers, souvenirs more often and more generously than in the West. Western guests usually perceive this not as kindness and hospitality, but as extravagance, hidden material well-being ("They are not so poor when they give such gifts" - and their Uzbek counterparts may be much poorer than them, see: they simply comply with the requirements of their culture) or as an attempt to bribe, that is, they see in such behavior insulting motives of Uzbeks who are selflessly acting.

In medicine, the same law applies. Because it is not necessary to treat the disease, but the patient, then in the treatment, it is necessary to take into account the individual characteristics of the patient, his behavior, psychology, worldview, habitual place of residence, etc. Even the great Ibn Sina (Avicenna) a thousand years ago said, if you give the Slavic nature, the Hindu will become sick or even die. The same thing happens to the Slav, if he is given the nature of the Indian. Undoubtedly, "nature" means national culture.

With examples of the clash of cultures, the reader can be amused and frightened for an infinite amount of time. It is clear that this problem affects all aspects of human life and any activity in contact with other cultures, including "one-way": reading foreign literature, foreign art, theater, cinema, press, radio, television, familiarization with songs. The types and forms of intercultural communication are rapidly developing (one Internet system is worth something!).

In contrast to the direct, direct clash of cultures that occurs in the process of real communication with foreigners, such communication and conflicts with foreign culture (books, movies, languages, etc.) can be called indirect, mediation. In this case, the cultural barrier is less visible and less conscious, which makes it more dangerous.

Thus, reading foreign literature is inevitably accompanied by familiarity with the culture of a foreign country and a foreign state, and conflict with it. In the process of this conflict, a person begins to understand his culture, outlook, attitude towards life and people.

A vivid example of the clash of cultures in the perception of foreign literature was given by the American anthropologist Laura Bohannen, who retold Shakespeare's Hamlet to the West African population. They accepted the plot through the prism of their culture: Claudius, to marry his brother's widow, is what a good man, a good, cultured man should do, but it should be done immediately after the death of her husband and brother, without waiting a whole month. Hamlet could not understand the mind of his father's ghost: if he is dead, how can he walk and talk? Polonius called in protest: why did he prevent his daughter from becoming the mistress of the leader's son - this is both an honor and, most importantly, many expensive gifts. Hamlet killed him quite correctly, completely according to the local hunting culture: hearing the noise, he said "what,

rat?" shouted, but Polonius did not answer, for which he was killed. Every hunter in the African bush does exactly this: when he hears rustling, he calls, and if there is no response from a person, he kills the source of the rustling and, consequently, the danger. Books banned (or burned in fire) by one or another political regime (the brighter, the bigger the fire) clearly see the clash of ideologies, the incompatibility of cultures (including within one national culture).

Of course, reading foreign authors is an invasion of someone else's monastery. We see this foreign world through the prism of our own culture and, more importantly, evaluate it, so it becomes a clash of cultures.

In such an explosive situation, science and education are faced with complex and noble tasks: firstly, to understand other cultures, to study the roots, manifestations, forms, types, development and their connections of the cultures of different peoples, and secondly, to make people tolerant, teaching respect. To fulfill this task, conferences are being held, associations of scientists and teachers are being formed, books are being written, and cultural subjects are being included in the curricula of secondary and higher educational institutions.

Solving (or at least awareness) of the problems of intercultural communication is of particular importance for foreign language teaching.

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